The Western Luminary.

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For the Western Luminary.

OF THE PLURALITY AND UNITY OF GOD.—No. I.

That God is ONE, is the concurring testimony of revelation. There can be but one object of worship—one fountain of authority, and only one being to legislate and reward, or punish. Still I know not how it can be denied, that there is a *plurality* in God. Certainly there is no division of Essence. Believing as the writer does, that the doctrine of the Trinity is of the very essence of religion and that there is between the Socinians and Trinitarians the awful dilemma on the one hand of *Blasphemy* or on the other of *Idolatry;* I cannot forbear calling the attention of the religious public and especially of my Socinian or Arian friends (for some of them are dear to my heart, being the companions of my early youth) to the following propositions and proofs:

I. FATHER SON AND HOLY GHOST ARE SPOKEN OF AS DISTINCT PERSONAL CHARACTERS.

I hope it will not be forgotten that the following passages are quoted at this time to establish alone the *Personality* existing in Deity. Matt. iii. 16. "And he (John) saw the *Spirit* of God descending like a dove and resting upon him." Matt. xxviii 19 "Go ye therefore, and teach all nations baptizing them in the name of the *Father* and of the *Son* and of the *Holy Ghost*." 1 Cor xii. 3 No man can say that Jesus is the *Lord* but by the *Holy Ghost* 2 Cor xiii. 14 The grace of the Lord Jesus Christ (the Son) and the love of God, (the Father) and the communion of the Holy Ghost, (the Spirit) be with you all. Amen. Eph. ii. 18, For through him we both have access by one *Spirit* unto the *Father*." and iv. 4 5 6 "there is one *Spirit*—One *Lord*, one faith, one baptism," (not water, but Spirit baptism.) "One God and Father of all" Tit. iii. 4, 5 6 "But after that the kindness and love of God our Saviour towards men appeared not by works of righteousness which we have done, but according to *his* mercy *he* saved us by the washing of regeneration, and the renewing of the Holy Ghost; which *he* shed on us abundantly, through Jesus Christ our Saviour." Rom. xv. 16, "That I should be the minister of *Jesus Christ* to the Gentiles, ministering the gospel of *God*, that the offering up of the Gentiles might be acceptable being sanctified by the *Holy Ghost*" But we have given quotations enough. Every one knows they might be greatly multiplied. Now let any person lay aside all preconceived opinions, and candidly read again these, and similar passages, and say, is not one of the two following propositions true? Either there is a proper and distinct *personality* in Deity; or, that the above passages are well calculated to deceive and mislead. The latter is *blasphemy*, when attributed to the Author of the Bible. The former must be true, unless these passages are mistranslated This has never been pretended. I believe, nor can it be alleged with truth Shall any of us with all our littleness about us, stand up in a world, where *mystery* is enstamped upon every leaf, every dust and every ray, and object even with the above passages staring us in the face, 'that *personal plurality* and *unity* in Deity are impossible and therefore untrue?" Whether would such an announciation savour most of presumption or weakness? Supposing I were to announce; *That the Father is Spirit the Son Spirit and the Holy Ghost Spirit; but though each is spiritual each is not a distinct spirit, for God is a Spirit;* who would be able to prove that I had announced an unphilosophical or an unscriptural proposition? Unphilosophical it may appear to be; unscriptural it cannot be No one but an atheist will pretend that God cannot create a soul and body and unite them in one person And who is prepared to prove that God cannot create such human nature and unite it to a divine person, for the human soul and the divine nature of Christ have one common predicate they are both *spiritual* beings.

We have long been of opinion that this doctrine of *personality* in Deity is the first and great stumbling block in the way of all anti-trinitarians, and especially those of the west. I would most affectionately entreat them to review the above passages, and texts of a similar import on this subject If indeed the *mode* of the divine existence be that of three persons united in one true and eternal God, as we think the above passages prove, what shall we say against it! Are we prepared to oppose our *own feebleness* to all this blaze of divine truth! I hope not. Now if the plurality of *persons* in the *Unity of Deity* be admitted, that is, if this be the *mode* of the *divine existence* it will not do to talk of *superiority* or *priority* in the persons in which the divine essence subsists. This would be alike unphilosophical and unscriptural We must find some other way of explaining the words of our divine Saviour, when he said, "My Father is greater than I." than to suppose he referred to his divine nature. We know he did not, and the scope of the passage proves it.

The grand objection to the doctrine of the Trinity is that it subverts the unity of God. We are sorry to be compelled to say that trinitarians have not at all times received from their opponents in this country, that treatment, which we think candor demanded, where attempts have been made to give a statement of our opinions We hope it will hereafter always be remembered, That we do believe that God is ONE *numerically* ONE, *in essence and atributes.* That is, the infinitely perfect Spirit the Father, the Son, and the Holy Ghost has *numerically* the same *essence* and the same perfections We believe again that the Son, as also the Holy Spirit, does in some respect *truly* and *really*, not merely nominally or logically, differ from the Father. And if this last proposition be not true, I confess I do not see how the above cited passages can be understood or how the anti trinitarian can free the Apostles from the awful charge of using language calculated to mislead.

The united Confession of all the orthodox churches, from that of Basil A D 1532 down to the Confession of the Westminster Assembly in 1647, which has been adopted by all the Presbyterian churches in Great Britain and America, is that God is ONE. The words of the last mentioned Confession are, "there is but ONE *only* living and true God, who is infinite in being and perfection, a pure Spirit, invisible without body, parts, or passions, immutable, immense, eternal, incomprehensible," &c. We hope, with such evidence before us, it will not at any time be said again. "that our doctrines tend to Tritheism. However we may differ from our Socinian and Arian friends (and we do differ most essentially,) we agree *That there is but one God;* but all our symbols do declare, "that there are three PERSONS in the Godhead."

Tertullian is the first of the Fathers who presents us with the terms *Person* and *Trinity.* Now the only question as it respects Tertullian and the rest of the Fathers is, did they use the word *hypostasis* in a strict philosophical sense, as denoting a distinct *substance*, or did they use the word hypostasis, *person* in respect to the Godhead to designate persons so distinct, as to have a *specific unity?* We think the concurring sentiment of the Fathers on this subject, may be safely taken as expressed in one sentence by Tertullian "We only mention that there is a distinction, which we call *person* not inconsistent with UNITY." Does any person still ask how this personality *can be* consistent with the Unity of God! When such person will tell us how God *can be* self-existent, omniscient, and omnipresent *then*, and not till then, will we feel ourselves bound to say, how the mode of the divine existence *can be* that of three persons in one undivided ESSENCE OBSERVER.

SIGNS OF THE TIMES.

The late successful reign of infidelity in France, under Voltaire was commenced by denying the holy Scriptures, and acknowledging no God, but Nature; which bold step was succeeded by burning the Bible, abolishing the Sabbath and all moral obligation, and trampling under foot every thing that was sacred and by public decree, abandoning the very idea of religion, virtue, or holiness Having laid so permanent a foundation, infidelity was successful in spreading desolation destruction, and devastation throughout not only France, but all Europe: and in seven years 2,000,000 of French inhabitants, men, women, and children, were awfully butchered by their own countrymen, and France and England involved in a war, in which, in four years, not less than 1,700,000 men were killed, and over 559,000,000 pounds sterling were expended; and this desolation continued for 19 years afterward. Now if the inhabitants of this free and independent Republic would see a repetition of similar desolation in this country, let them sit indifferent at their firesides, & dream of no dangers, & cry peace, peace, while the committee of vigilance on the part of infidelity are passing through their first act.—to wit, the denying and ridiculing to public, on the Sabbath, the Holy Scriptures & the only Lord God and our Saviour Jesus Christ and are bodly entering upon their second act, the abolishing the holy Sabbath, with all moral obligations, under pretence of its unconstitutionality and its binding men's consciences. Our Constitution recognises no infidel, atheist, or deist, but guarantees the right of worshipping God and God only, according to the dictates of conscience If any candid reflecting man were to pass through the different streets of New York visit the different taverns, porter houses, and gardens, and see the multitudes there on the holy Sabbath drinking, sporting, and carousing then to look at the variety of other places open for business, such as grocers, dry goods shoe, hat and clothing stores, together with the barbers' shops shoe blacks, &c &c. with all the multitudes walking riding, playing, in and about the suburbs of the city they would conclude that infidelity had already gained her second part, and that the tragedies of the French revolution were speedily to be reacted, and the scenes of Paris exhibited in the city of New-York—Now, let every citizen who values his own safety, arise in opposition to this current of immorality, and boldly oppose the encroachment of infidelity, upon our freedom and our rights both civil and religious. *N. Y. Obs.*

FRIENDS OF THE BIBLE LOOK AT THIS!—During the month of July, there were issued from the Depository of the American Bible Society 23,085 Bibles and Testaments. The receipts into the treasury during the same period, amounted to $4,844 10. Observe the difference between the income and expenditure.—*N. Y. Obs.*

ON HEARING THE GOSPEL.

Rev. J. Newton's Letter.

Dear Sir,—I am glad to find that the Lord has at length been pleased to fix you in a favored situation, where you have frequent opportunities of hearing the Gospel. This is a great privilege; but like all other outward privileges, it requires grace and wisdom, to make a due improvement of it; and the great plenty of ordinances you enjoy, though in itself a blessing, unless they are carefully improved, may hinder rather than promote your edification. I gladly embrace the occasion you afford me and of offering you my advice upon this subject. A remembrance of the mistakes I have myself formerly committed, and the observations I have made upon the conduct of professors, considered as hearers, will, perhaps, in some measure qualify me for the task you have assigned me. That faithful ministers of the Gospel, are *all* true servants and ambassadors of Christ; they are called and furnished by the Holy Spirit; they speak in his name, and their success in the discharge of their office be it more or less, depends entirely on his blessing; so far they are all upon a par. But in the measure of their ministerial abilities, and in the peculiar turn of their preaching, there is a great variety. There are diversities 'of gifts from the same spirit; and he distributes to every man severally according to his own will.' Some are more happy in alarming the *careless*, others in administering consolation to the *wounded* conscience. Some are set more especially for the establishment and confirmation of the Gospel doctrines; others are skilful in solving casuistical points; others are more excellent in enforcing practical godliness; and others again, having been led through depths of temptation and spiritual distress, are best acquainted with the various workings of the heart, and know best how to speak a word in season to weary and exercised souls. Perhaps no true minister of the Gospel (for all such are taught of God) is wholly at a loss upon either of these points; but few, if any, are remarkably and equally excellent in managing them all. Again, as to their manner, some are more popular and pathetic, but at the same time more general and diffuse; while the want of that life and earnestness in delivery is compensated in others, by the clearness, accuracy, and depth of their compositions. In this variety of gifts, the Lord has a gracious regard to the different tastes and dispositions, as well as to the wants of his people; and by their combined effects, the complete system of his truth is illustrated, and the good of his church promoted with the highest advantage; while his ministers like officers assigned to different stations in an army, have not only the good of the whole in view, but each one his particular part to maintain. This would be more evidently the case, if the remaining depravity of our hearts, did not afford Satan, but too much advantage, in his subtle attempts to hurt and ensnare us.

But, alas! how often has he prevailed to infuse a spirit of envy or dislike in ministers towards each other, to withdraw hearers from their proper concernment by dividing them into parties, and stirring them up to contend for a Paul, an Apollos or a Cephas, for their own favorites, to the disparagement of others, who are equally dear to the Lord, and faithful in his service. You may think my preamble long; but I shall deduce my advices chiefly from it; taking it for granted that to you I have no need of proving, at large, what I have advanced.

As the gifts and talents of ministers are different, I advise you to choose, for your stated Pastor and Teacher, one whom you find most suitable, upon the whole, to your own taste, and whom you are likely to hear with the most pleasure and advantage. Use some deliberation and much prayer on this matter. Entreat the Lord, who knows better than you do yourself, to guide you where your soul may be best fed; and when your choice is fixed, you will do well to make a point of attending his ministry constantly, I mean, at least, at the stated times of worship on the Lord's day. I do not say that no circumstance will justify your going elsewhere, at such times, occasionally; but, I think, the seldomer you are absent the better. A stated and regular attendance, encourages the minister, affords a good example to the congregation; and a hearer is more likely to meet with what is directly suited to his own case, from a minister who knows him, and expects to see him, than he can be from one who is a stranger. Especially I would not wish you to be absent for the sake of gratifying your curiosity, to hear some new preacher, who, you have perhaps been told, is a very extraordinary man. For in *your way*, such occasions might possibly offer almost every week. What I have observed of many who run about, unseasonably, after new preaching, has reminded me of Prov. xxvii, 8 'As a bird that wandereth from her nest, so is the man that wandereth from his place.' Such unsettled hearers seldom thrive: they usually grow wise in their own conceits, have their heads filled with notions, acquire a dry, critical, and censorious spirit; and are more intent upon disputing, who is the best preacher, than upon obtaining benefit to themselves, from what they hear. If you could find a man, indeed, who had a power *in himself*, of dispensing a blessing to your soul, you might follow him from place to place; but as the blessing is in the Lord's hands, you will be more likely to receive it by waiting where his providence has placed you, and where he has met with you before. But as human nature is prone to extremes, permit me to give you a caution on the other hand. If the minister under whom you statedly attend, is made very acceptable to you, you will be in the less danger of slighting *him*. But be careful that you do not slight any other minister of Christ. If, therefore, when you come to hear your own preacher, you find another in the pulpit, do not let your looks tell him, that if you had known he had been there you would not have come. I wish, indeed, you may never think so in your heart; but though we cannot prevent evil thoughts from rising in our minds, we should endeavor to combat and suppress them. Some persons are so curious, or rather so weak, that if their favorite minister is occasionally absent, they hardly think it worth their while to hear another. A judicious and faithful minister, in this case, instead of being delighted with such a mark of peculiar attachment to himself, will be grieved to think that he has profited no man by his labors; for it is his desire to win souls, not to himself, but to Jesus Christ. I hope you, my friend, will always attend the ordinances with a view to the Lord's presence; and when you are in your proper place, consider the preacher (if he preaches the truth) as one providentially and expressly sent by the Lord to you at that time; & that you could not choose better for yourself, all things considered than he has chosen for you. Do not limit the Almighty by confining your expectations to a single instrument. If you do you will probably procure your own disappointment. If you fix your hopes upon the man, the Lord may withhold his blessing, and the best men, and the best sermons, will prove to you but as clouds without water. But, besides the more stated seasons of worship on the Lord's day, you have many opportunities of hearing sermons occasionally, in the course of the week; and then you may partake of that variety of gifts which I have already spoken of. This will be either a benefit, or otherwise, according to the use you may make of it. I would recommend to you to improve these occasions, but under some restrictions. In the first place, I would recommend to you, be cautious, that you do not degenerate into the spirit of a *man hearer*, so as to place the chief stress of your profession upon running hither and thither after preachers. There are many who are always upon the wing; and without a due regard to what is incumbent upon them in the shop, in the family, or in the closet, they seem to think they were sent into the world only to hear sermons, and to hear as many *in a day* as they possibly can. Such persons may be fitly compared to Pharaoh's lean kine; they devour a great deal; but for want of a proper digestion, they do not flourish; their souls are lean; they have little solid comfort; and their profession abounds more in leaves than in fruit. If the twelve apostles were again upon earth, and you could hear them all every week; yet, if you were not attentive to the duties of the closet, if you did not allow yourself time for reading meditation, and prayer; and if you did not likewise conscientiously attend to the concernments of your particular calling and the discharge of your duties in relative life, I should be more ready to blame your indiscretion than to admire your zeal. Every thing is beautiful in its season, and if one duty frequently jostles out another, it is a sign either of a weak judgment, or of a wrong turn of mind. No public ordinances can make amends for the neglect of secret prayer; nor will the most diligent attendance upon them justify us in the neglect of these duties, which, by the command and appointment of God, we owe to society.

Again, as it is our trial to live in a day wherein so many contentions and winds of strange doctrines abound, I hope you will watch and pray that you may not have *itching ears*, inclining you to hearken after novel and singular opinions, and the erroneous sentiments of men of unstable minds, who are not *sound* in the faith. I have known persons who, from a blameable curiosity, have gone to hear such, not for the sake of edification which they could not expect, but to know what they had to say, supposing that they themselves were too well established in the truth to be hurt by them. But the experiment (without a just and lawful call) is presumptuous and dangerous. In this way many have been hurt, yea, many have been overthrown. Error is like poison; the subtlety, quickness, and force of its operation is often amazing. As we pray not to be led into temptation, we should take care not to run into it wilfully. If the Lord has shewn you what is right, it is not worth your while to know (if you could know it) how many ways there are of being wrong. Farther, I advise you, when you hear a Gospel Sermon, and it is not

in all respects to your satisfaction, be not too hasty to lay the whole blame upon the preacher. The Lord's ministers have not much to say in their own behalf. They feel (it is to be hoped) their own weakness and defects, and the greatness and difficulty of their work. They are conscious that their warmest endeavors to proclaim the Saviour's glory are too cold; and their most importunate addresses to the consciences of men are too faint; and sometimes they are burdened with such discouragements, that even their enemies would pity them if they knew their case. Indeed, they have much to be ashamed of; but it will be more useful for you who are a hearer, to consider whether the fault may not possibly be in yourself. Perhaps you thought too highly of the man, and expected too much from him; or perhaps you thought too meanly of him, and expected too little. In the former case the Lord justly disappointed you, in the latter you received according to your faith. Perhaps you neglected to pray for him; and then, though he might be useful to others, it is not at all strange that he was not so to you. Or possibly you have indulged a trifling spirit, and brought a dearth and deadness upon your own soul; for which, you had not been duly humbled, and the Lord chose that time to rebuke you.

Lastly, as a hearer you have a right to try all doctrines, by the word of God; and it is your duty so to do. Faithful ministers will remind you of this; they will not wish to hold you in an implicit and blind obedience to what they say upon their own authority, nor desire that you should follow them further than they have the scriptures for their warrant. They would not be Lords over your conscience, but helpers of your joy. Prize this gospel liberty which sets you free from the doctrines and commandments of men; but do not abuse it in the indulgence of pride. There are hearers who make *themselves*, and not the Scriptures, the standard of their judgment. They attend not so much to be instructed, as to pass their sentence. To them the pulpit is the bar at which the minister stands to take his trial before them; a bar at which few escape censure, from judges at once so severe and inconsistent. For, as their censors are not all of a mind, and perhaps agree in nothing so much as in the opinion they have of their own wisom, it has often happened, that in the course of one and the same sermon, the Minister has been condemned as a Legalist, and an Antinomian; as too light in his notions, and too low; as having too little action, and too much. O, this is a hateful spirit that prompts hearers to pronounce *ex cathedra*, as if they were infallible, breaks in upon the rights of private judgment, even in matters not essential, and makes a man an offender for a word. This spirit is one frequent unhappy evil, which springs from the corruption of the heart, when the Lord affords the means of grace in great abundance. How highly would some of the Lord's hidden ones, who are destitute of the ordinances, prize the blessing of a preached Gospel, with which too many professors seem to be surfeited. I pray God, to preserve you from such a spirit, (which I fear is spreading, and infects us like the pestilence) and to guide you in all things."

From the New York Observer.

COVENANT BLESSINGS.

In looking over the returns of the Presbyterian Church for 1828, we were struck with the fact, that of 15,095 persons admitted to church-membership the past year, only 3,380 were baptized on the profession of their faith, leaving 11,706, or more than *three quarters*, who must have been baptized in infancy, and consequently are children of the church.

This proportion would be worthy of notice, even if half of the children in a community were the offspring of church members. But when it is recollected that in some places not one third of the people are of this description—in others, not one quarter—and in others, a much smaller proportion,—the difference is truly surprising, and illustrates, in a remarkable manner, the sovereignty and covenant mercies of God.

For the sake of illustration, let us suppose a township of 2200 inhabitants, where there is no other denomination but Presbyterians. What would be the average proportion of church-members? Perhaps 200: and of these, 120 might be heads of families. As in many instances, one of the parents might be a church member, and the other not, we will suppose the whole number of families represented by these parents, to be 80. Then, if five persons belonged to each family on an average, these 80 families would comprise 400 members. Other persons in the parish, chiefly adults, who are the off-spring of church members, might be 300—Total 700. But from this must be deducted the 200 who are already members of the church;—which would reduce the number to 500. Other persons in the parish, 1500.

Now suppose this people should be visited with a work of grace, as the fruits of which, 100 persons should be admitted to communion: the natural proportion would be—children of church members, 25—others, 75. But instead of this, according to the returns above mentioned, it would stand, in round numbers, (for the exact ratio would be something greater,)—children of church-members 75—others, 25. This would be *equivalent to nine conversions from the former class*, in proportion to their number, *as often as one from the latter!* And even if we suppose *one half* of the population to be children of church members, which is perhaps a greater proportion than is any where to be found, still, according to the ratio of the above returns, four conversions would take place from this class as often as one from the other!

These facts may well impress upon church members the value of the covenant relation in which they stand to God and their children; and upon children, the obligations they owe to God for placing them under the influence of pious counsels, instructions and prayers. Here, we apprehend, is the great secret:—Christian parents educate their children in the fear of God; restrain their evil propensities, admonish them of their danger while out of Christ, pray with and for them, and urge them to the use of all the means of grace. Moreover, there are promises to believers in regard to their children,—and we see how faithfully they are fulfilled, even beyond the expectations of believers themselves. Yet let not any presume; for notwithstanding the rich mercies bestowed upon the children of the church, there is reason to fear that a large proportion even of them go down to death, under accumulated horrors. Neither, on the other hand, need any despair: for the invitation is still held out to all "WHOSOEVER WILL let him take of the water of life freely." Here lies the great difficulty, "YE WILL not come unto me, that ye might have life."

RECENT TRACT ANECDOTES

Communicated by a Student in Andover Theological Seminary

A Tract, "The Progress of Sin," was given by a Deacon to a young lady as she was passing from meeting. As soon as she arrived at home, she seated herself to read the Tract. She was much offended when she had read a few lines, and threw it upon the floor. A few minutes after, she took it and began to read again: but being again and again displeased, she threw it down several times before she had finished it. The next morning, on seeing the Deacon approach the house, she resolved to express to him her indignation: but before he entered, the thought that it was done for her benefit, and that he was influenced only by regard to her best good; diverted her from her purpose; and the conviction of conscious guilt succeeded her anger, and she is now an exemplary Christian in the same church with the Deacon, who reported the case to me.

In the same town, a young man accidentally took up the Tract, "Serious Thoughts on Eternity." Before he had finished it, conviction fastened upon his mind, which never left him till he found rest, as he hopes, in the Saviour. During his serious impressions, this Tract was read daily, and he first found peace while on his knees reading the Tract and calling on God in prayer. This Tract had been procured a fortnight before. I was also informed that the "Swearer's Prayer" had recently been blessed to the hopeful conversion of two young men in a neighboring village.—*Boston Rec.*

CEYLON MISSION.

Extract of a letter from Rev. Miron Winslow, dated

Oodooville, Jan. 12th 1829.

We have reason for gratitude that our Mission continues prosperous. There has been but little *special excitement*—but little *general attention*, to our schools or among the people around, in regard to the concerns of their souls; but there are a number of candidates now for admission to the Church, who have from time to time been awakened. Of these we expect to receive sixteen or eighteen in about a fortnight. Our Free Schools are now ninety-three in number, with more than 3300 boys & nearly 1000 girls. In the Seminary are 67 lads—in the Preparatory School, 102, and in the Female Centre School 27.—The present members of our church are about 100. We have occasional instances of discipline, not so frequently, however, as we well might fear considering the weakness of our Native Members and the strong temptations around them on almost every side. *Vis & Tel.*

SUCCESSFUL EFFORT.

An effort is now making in Vermont, to plant 40 missionaries for a year each in as many destitute towns of that state; and to put $1000 for that purpose into the hands of the Vermont Domestic Missionary Society, by the 1st of September next. Mr. Squier, an agent of the A. H. M. S. has secured half the sum on the western side of the mountain in four weeks. Particulars hereafter.—*Bost. Rec.*

The Religious Tract Society are publishing in London, selections made from the writings of the British Reformers, from the time of Wickliffe to Jewell.

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
AUGUST 13, 1828.

A REQUEST.

Persons indebted to us for the Western Luminary are respectfully requested to make payments as speedily as possible. Those at a distance can remit the amount by mail, in United States or other specie paying Bank paper. Any persons procuring two subscribers, in addition to their own, and forwarding us a five dollar United States Note, shall have a credit for the three subscriptions for one year.

"THE DIVINE PURPOSE."

After considerable delay we have at length completed the publication of a work with the above title; a prospectus and recommendation of which appeared in our paper several months ago. Price 75 cents per copy. Subscribers can have their books by calling, or sending for them.

REVIVALS IN OHIO.

Extract of a letter to the editor of the Western Luminary, dated

Springfield Hamilton Co Aug 6. 1828.

"Dear Sir.—The revival of religion which has lately commenced with such power in Cincinnati is extending rapidly through the country. About 50 persons have been added to the church in Springfield within the last three weeks, on a profession of their faith in Christ, and many more are anxiously enquiring what they shall do to be saved. The Lord is working wonders amongst us and blessed be his holy name. Truly, 'the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear.'"

READING, (Ohio) JULY 31, 1828.

DEAR BROTHER--

I send you an account of the work of the Lord in this place. The arm of the Almighty is indeed revealed amongst us. During our four days' meeting, which commenced on Friday, the 18th of July, we received to the communion of the Presbyterian church on examination 141, 63 of whom were received as members of the church in Reading; the rest were from Hamilton Springfield, Montgomery, and Pleasant Ridge

The good work is still going on.—We had a very interesting meeting last evening. The anxious seats were crowded.

I spent last Sabbath with brother Gray, in Lebanon The good work of the Lord appears to be going on there. During our meeting we received thirty five on examination. O that the Lord would send forth laborers into his vineyard and those that are truly soldiers for Jesus. B. GRAVES.

REV DR WILSON.—*Pandect.*

THE REVIVAL IN THE NORTHERN LIBERTIES, PHILADELPHIA

We are informed that the revival still continues to progress, in the Rev. Mr Patterson's congregation One hundred and nineteen have been added to his church since its commencement; --and among the fruits of this season of refreshing, many others are numbered who have astached themselves to other churches, both in and out of the city One of these last referred to, was a confirmed Universalist, from Maine; who after his conversion, made haste to return home, that, if possible, he might reclaim his friends whom he had, in days past, led into that broad way to perdition.—*Philadelphian.*

PRESBYTERIAN CHURCH.

We have just seen the Minutes of the General Assembly of the Presbyterian Church in the United States for May 1828 from which it appears that this body consists, at present, of 16 Synods, 90 Presbyteries 1285 ministers, 194 licentiates, 242 candidates, 1,963 churches, and 146 308 communicants. The whole number of new communicants the past year, was 15, 095. Whole number of adults baptised 3,389; infants baptised, 10.790 — Missionary funds raised, 23,993 dols. 56 cts. Commissioners' funds, $2 851 36; Presbyterial funds, $516 13. Theological Seminary funds, $3.353 69. Education funds, 8 023 dolls. 29 cts.

N. Y. Obs.

OPPOSITION TO MISSIONS.

In the last Columbian Star is an interesting article which notices the popular objections against the benevolent operations of the day as conducted by the charitable societies of the various Christian denominations.—We copy the closing paragraph, as entitled to the attention of some not far from us. It is from a *Baptist paper.*

CHRISTIAN MIRROR.

"But there is one objection urged of late, which while others have excited awful feelings has afforded me some amusement; and yet on so serious a subject this disposition must be indulged sparingly. It is this, "that the societies formed in our day for the distribution of Bibles and Tracts for sending missionaries abroad and for Sunday Schools &c are the very 'Antichrist,' spoken of in the Revelation, that should come' Now sir my risibility is provoked by this objection from the fact that his Holiness at Rome is precisely of the same opinion as any one may see by consulting the Bulls of Pope Pius against these societies. But this is not all. the followers of a certain leader who has produced a very extensive schism, in a large religious denomination of our country and Infidels and Semi Deists may be considered as occupying less conspicuous stations in the same work. They may not indeed have vision so clear as to discern in these societies the very Antichrist himself yet they unite in denouncing them as wicked or unchristian Strange medly! It would be a most curious calculation and research to ascertain how they all got together from so many apparently different and even opposite points I only state the fact: let those who are concerned or who have leisue and ability account for it in the best manner they can: for the present, I pursue the matter no further.

But seriously; I would have the opposers of missions, and especially such of them as profess to be Christian ministers, consider well the company into which they have fallen; and would affectionately address to them in the name of the Lord the words which Moses on a certain occasion spoke to the congregation of Israel. 'Depart I pray you from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins.'"

From the New-York Observer.

AMERICAN BIBLE SOCIETY

This noble Institution never presented itself in so interesting an attitude to our minds, as within a few weeks and months past. With the increasing demand for the Word of God which is heard from every direction, the officers and managers are pushing forward their undertaking, with an energy and enterprise worthy of the cause in which they are engaged. They have now in operation 20 hand presses, and 4 steam power presses all which are equal to 28 of the usual kind. In the course of the ensuing month, 4 other steam presses will be added, making the whole number equal to 40 such as are commonly used. In the Printing Department, 50 men and 15 women are actively employed, and in the Bindery 40 men and 65 women; making a total of 170. The expense for paper, *per fortnight* is something like 1,800 dolls.—printing 900 dolls.—bindery, 2,200 dolls.—total 4,900 dolls If to this be added the necessary expenses of managing so extensive a concern, it will be seen that the aggregate is not less than 10,000 dolls. *per month.* And as soon as the new building is completed,—the walls of which are already up, 4 stories high by about 40 feet square on the ground,—the expenses will be increased by the addition of the new presses, &c. to 12,500 dolls. per month.

All this is necessary to meet the constantly pressing demands from Auxiliaries. But will the Christians of America—the freest and happiest nation on the face of the earth—be contented with merely supplying our own Auxiliaries! Will they do nothing for our destitute settlements?—for Mexico and South America?—for Greece, Hindostan and Ceylon? "No," answer hundreds of our readers; "we will take a portion of that bounty which the mercy of Heaven has placed in our hands, and consecrate it to this noble charity We will not suffer our fellowmen to perish in ignorance of the Gospel when a little exertion or self denial on our part can send them the bread of life" Well then, now is the time Assistance will never be more useful than at the present moment.—The very fact that the most efficient Auxiliaries are engaged in supplying the destitute in their own vicinity cuts off, for the time being, the principal aid which they have been accustomed to render in the form of donations.—Many of them, indeed, find it necessary to procure Bibles on trust; and thus the demand upon the Society's funds is increased still more.

We hope the friends of the Bible will take this subject into serious consideration The gentlemen at the head of the Society are resolved by every means in their power, to meet the present exigencies; but they cannot do it, unless sustained by something more substantial than kind wishes and benevolent feelings Among other applications for Bibles is one from the missionaries in Ceylon and such is the urgency of the case, that their appeal ought not to be denied But in the present state of the treasury we are assured by one of the officers that no grant can be made. The Society has recently been under the necessity of borrowing 1500 dolls to carry on its operations: and unless new donations are made, or standing debts paid in, they will be subjected to the alternative of borrowing still more, or stopping some of the presses; either of which would be a matter of regret. Here we leave the subject, assured that in the benevolence of the Christian public is a Bank that is richer and safer than any other beneath the sun.

A NOBLE OFFER.

Since the above was in type, we have received the following notice which we are sure will be read with deep interest. It is worthy of the enlightened generosity of the State from which it proceeds.

TO THE BENEVOLENT OF ALL DENOMINATIONS IN THE STATE OF CONNECTICUT.

A person residing in the County of Litchfield, in said state, makes the following propositions—

1. If ten or more persons living in the State of Connecticut, will engage to pay *five hundred dollars* each, for the *American Bible Society*, within one year from this date, or in five equal annual instalments of *one hundred dollars* each, as the donors may prefer, then will I engage to pay the like sum of *five hundred dollars* for the same object.

Notice must be given of such intention to the Treasurer of said Society on or before the first day of March next, whose certificate of such engagement forwarded to me by the first day of April next, shall bind me to the

payment of *five hundred dollars*, in whole or by instalments as is above specified.

2 The same proposition is made by the same person in favor of the *American Board of Commissioners for Foreign Missions*.

3 So also is the same proposition made by the same person, in favor of the *American Tract Society* at New-York.

4 And lastly, the same person makes the same proposition in favor of the *American Education Society*.

That there may be no misapprehension of the foregoing proposals, the author of them re-states that if either of them should be complied with and filled within the limited period then will he hold himself bound to pay the sum by him proposed for the benefit of such Society.

And if *all* of them should be filled up, then will he in like manner pay the sums proposed in all.

The name and address of the person making these proposals will be left with the officers of each Institution interested in the result.

CONNECTICUTENSIS.

From the Home Missionary.

INTERESTING TO PRESBYTERIANS.

Extract of a letter from the Rev Dr Ely Secretary to the Board of Missions and stated Clerk of the General Assembly of the Presbyterian Church, dated Philadelphia July 4 1828, to the Corresponding Secretary.

At this moment there are 636 vacant churches connected with our 90 Presbyteries, which have no ministrations of the gospel but from itinerant preachers; and 502 more of our churches have only 226 pastors, or stated supplies, so that 76 of the churches, said to be supplied might with propriety be added to those which are denominated *vacant*. *Nine hundred and twelve* ministers are therefore wanting to give each of our coagregations the entire services of a pastor. Many of these congregations have been formed in years past by the activity, zeal, and piety of the missionaries sent out by the "Board of Missions;" many of them have been kept alive from year to year, by the occasional preaching of the gospel and dispensation of the sacraments which we have been enabled to afford them; and within a few years past your Society have come forward to assist many of our infant churches in supporting pastors and stated supplies. We thank you for this labour of love, and so long as you send forth laborers, who will be recognized and approved as supplies for their vacant churches by our Presbyteries we shall wish your efforts may be increased a thousand fold.

REMARKS.

[All who love our Lord Jesus Christ, of whatever name, will doubtless sympathize with us, as Presbyterians, in view of the wide desolation in churches connected with the "*General Assembly*," and will rejoice in the liberal patronage afforded by Presbyterian churches to the American Home Missionary Society, by which it has already been made the instrument of supplying hundreds of congregations with the stated administrations of the gospel who otherwise would have been left to swell the list of *vacant churches* enumerated in the above extract. Of the 244 congregations and missionary districts aided by this Society the last year more than 200 are connected with the Presbyterian church. If after all of this, together with the number which may have been aided by the Board of Missions of the General Assembly, and other Societies which have acted independently of the National Institution, there still remains 912 Presbyterian congregations yet to be supplied, in whole or in part, the work to be done in behalf of the churches of this single connexion assumes an interest and a magnitude, which calls for a ten-fold increase of prayer and effort.

Add to the above the destitute and feeble congregations belonging to the *Congregational Reformed Dutch, and Associate Reformed* churches, and the number of congregations already organized and which remain to be supplied by the churches represented in the National Society, is not less than *thirteen hundred*. Add to these the thousands of destitute places and new settlements where no religious Societies have been formed, of any name and the obligation resting upon these churches, and upon all American christians cannot be told. What have not the friends of Home Missions to do before the rapidly increasing population of this vast country shall be furnished with an entire supply of that blessing, by which *it hath pleased God to save them that believe*. And what contribution ought to be counted too great, or what sacrifice too dear, for the accomplishment of this grand result.—*Editor*.]

"DO I BREAK THE SABBATH?"

Yes, reader, you violate the Sabbath if you travel by land or water on that day; or if you allow your servants or horses to do so;—or if you allow your children, or those whom you ought to control, to do so;—or if you are an agent of any Steam boats, passage and freight boats, or Stages that do so,—or if you are a director of any such Establishment that does so;—or if you are a Stock-holder, great or small, even for a penny in a Sabbath breaking Establishment.

Look well to those things; for depend on it that either Reformation or Judgement must begin at the house of God. —*Roch Obs.*

From the New York Observer.

FOREIGN NEWS.

EARTHQUAKE AT LIMA.

Extract of a letter from Mr. S. M Pomeroy Jr. to his father, dated LIMA, *April 21.*

I wrote you last by the Brandywine to Panama, to go across the Isthmus, under date of 20th ult. Since that time this city has been visited by one of those dreadful earthquakes which are looked for about once in a century, and had it continued a *few seconds* longer, the whole of Lima must inevitably have been laid in ruins. The calamity occurred on the morning of 30th March, at about half past 7 o'clock and although only of 30 or 40 seconds duration, was of such prodigious violence as to prostrate many buildings and injured all, including the stupendous churches some of which are so much shattered that it is contemplated to take them down, their massive walls of six and nine feet thickness, being literally rent from the top to the bottom. A great number of houses have been pulled down by order of the authorities and several have, since the shock, fallen of their own accord, in one instance burying two or three persons in their ruins.

The amount of injury to the city is estimated by an official survey, at *six millions of dollars* a sum quite within bounds, when it is recollected that from the nature of the buildings they cannot be repaired in many instances, but must be rebuilt.

About thirty persons perished; that is the number of bodies which have been dug out from the rubbish, but others are supposed to be still undiscovered. Had it been in the night the loss of lives would, no doubt, have been greater. I was awakened from a sound sleep by the most terrific noise, and jumping up, saw the walls of my room vibrating very violently. I concluded that no time was to be lost, and made the best of my way into the street, amidst falling plaster, and stumbling along over the floors like a drunken man. In the street all was dismay; the heart-appalling noise which ushered in this frightful phenomenon, and the sound of the cracking walls, were still ringing in our ears. The poor natives were upon their knees, (many of them just as they had risen from their beds,) beating their breasts and calling upon God, the virgin, and all the saints to save them, and expecting every instant another and overwhelming shock. Indeed, when I reflected that this was a danger against which no place afforded security, (as the earth was expected to open, as it had done during the great earthquake of 1740.) I was very well disposed to join the cry of "misericordia" and seek protection from Him "who but looked upon the earth, and it trembled."

The great shock was followed by five or six slight tremblings in as many days, which excited great terror, and I must confess I have been more alarmed by these harmless shocks than by the great convulsion; and it is remarked, generally, that a person who has never experienced an earthquake, cannot, when the alarm of "Temblor" is given, enter at all into the feelings of him who has witnessed one—the first has merely a vague idea of danger—the last the full possession of extreme terror and dismay.

NOTICE

All persons holding subscription papers for the Pedo-baptist are requested to transmit a list of the subscribers' names to Danville at the meeting of Synod in October ensuing.—The original papers or prospectus may be retained.

It should be remembered that names thus transmitted should be written with more than usual distinctness—as also the post-offices where the paper is to be sent.

CENTRE COLLEGE.

THE next session will commence on the first Monday in October next, and continue till near the end of July ensuing. The faculty consists of

REV. GIDEON BLACKBURN, D. D.
President.

J. M. BUCHANNAN A. M.
Professor of Mathematicks, &c.

WM. R. THOMPSON A. M.
Prof Languages, &c.

A. G. SMITH M. D.
Prof Chymistry.

NATHAN RICE Esq.
Principal Preparatory Department.

Centre College rests its claims to the patronage of the public on an able and experienced Faculty a healthy location a well organized Refectory and Moderate charges.

The prices of tuition are at present in the College classes 30 dolls. per College year. Preparatory Department 24 dolls. per College year. Payable half yearly in advance.

Board in the Refectory will be at 1 dol. 50 cts. per week, which includes Board Washing, Lodging, Candles, &c. except firewood, which will be furnished at cost in the winter season.

Particular attention will be paid to ensure correct moral deportment on the part of the students in which it is believed the Faculty will be much assisted by the state of Society in the Town and adjoining Country, and the abscence of temptations and allurements to vice or improper habits.

To promote economy in the expenditures of students, a Purser is appointed for those from a distance, who will be governed in his disbursements, by the directions of Parents and Guardians. A uniform dress will also be adopted with a view to neatness and economy.

JAMES HARLIN, *Sec'ry.*

Danville, August 2, 1828

KENTUCKY ASYLUM

FOR THE DEAF AND DUMB.

THE next session in this Institution will commence on the first Monday in September next.

J. A. JACOBS,
Principal Teacher.

Rev. JOHN R. KERR,
Superintendent and Assistant Teacher.

Mrs. KERR,
Matron.

The terms are:

Tuition per annum	dolls. 30
Board, do.	75

Indigent persons resident in Kentucky are received and supported by the state.

The parents and friends of this unfortunate class of persons are earnestly requested to bring them to this Institution for Instruction. The manner of Instruction and the progress of the pupils have been witnessed by numerous visitors, and no one, however incredulous, has failed to be convinced of the practicability of teaching the Deaf and Dumb. Every person expresses his admiration of the facility with which they acquire a knowledge of the use and application of *written* language.—Parents and friends may be assured the greatest attention is given to the comfort, health and happiness of the pupils.

JAMES HARLAN, *Sec'ry.*

Danville, August 2, 1828.

BEECHER'S OCCASIONAL SERMONS.

New England Churches.

In a Review of Dr. Beecher's Occasional Sermons, (says the New York Observer) which we find in the last number of the Literary and Evangelical Magazine, edited by Rev Dr Rice, of Virginia, the writer, who we presume is the worthy Editor himself, takes occasion to glance at the doctrinal views of the New-England Churches, and the policy of co-operating with them in the great work of evangelizing the world. We heartily concur with the reverend gentleman in the views he expresses in the following extract. He recommends the book to his readers --

1. *Because it contains the views of the orthodox churches in New England, on various and important points of doctrine.* As these churches are represented in the highest judicatory of our church, and are also united with us in their efforts to promote the great cause of Missions both at home and abroad, we think it important that their views of religious truth and duty should be fully known in every part of our church. The members of our church certainly ought to know the religious character of those with whom they unite in the sacred and benevolent work of propagating the Gospel of Christ in heathen nations; and to know their character, we must know their creed. We wish, therefore, that their sentiments may be more generally known,—and this, instead of destroying, we are confident will cement and strengthen the union which happily subsists between our church and the orthodox of New-England. This union appears to us important, not only to them, but to the prosperity and enlargement of the Presbyterian church. It tends to cool the zeal of bigotry, to exclude the spirit of sectarism, and to promote *liberal* (we use the word in its *proper*, not its popular, sense) Christianity. We do not wish our church to become sectarian, because it has the best system of government and discipline: we do not wish it to separate from others, who hold "*the faith once delivered to the Saints*," to the holy enterprise of preaching the Gospel among all nations. We do not wish to see this cause tarnished, or its progress retarded, by the paralyzing efforts of sectarism. The influence of correspondence and of *united* exertion to promote the cause of Christ, between our church and other orthodox churches, is a most salutary and important influence. We hope, therefore, it will be increased and extended till its benign power is felt in every dark corner of the earth.

From the History of other churches we may learn what would be the effects of a separation from evangelical associations in the cause of benevolent enterprise. Should the Presbyterian church withdraw from others in this cause, we venture to predict her future history: instead of looking abroad with compassion on the world lying in wickedness before her—instead of carrying the standard of the cross and planting it in the heart of Satan's empire, her eyes will be fastened and rivetted to the walls, and her energies will be wasted in defending the intrenchments which surround her own little encampment. Her sons, instead of building up and beautifying the temple of the Lord, which is destined to become the joy and the glory of the whole earth, will exhaust their strength and spend their lives in petty contentions with their neighbors who happen to find fault with the scaffolding, reared for their convenience, merely to facilitate their labors. On this scaffolding they will linger, night and day, watching for the approach of an enemy, like sentinels on the walls of a besieged city, till the very outworks become as sacred in their eyes as the temple itself, or the holy altar on which they should offer their morning and evening sacrifice. If it be said that all this is mere conjecture or prophetical theory, we answer, it is theory built on facts; theory which we might illustrate by the records of more than one church in our own country. We therefore, hope that the church which regards us as members will continue to unite with others of like character in the great work of preaching the Gospel to every creature; and the progress of this work we believe will more fully exhibit, more gloriously illustrate, more boldly defend, and more effectually propagate "the Faith once delivered to the Saints," than the Confession of Faith itself. And this union of effort which the Lord regards with peculiar favor, we doubt not will be strengthened by just views of the system of faith and practice, so efficiently inculcated by the orthodox churches of New England. With all our attachment to our church then, and we are sincerely attached to it—and with all our Southern feelings, and we are not charged with a want of love to our country—we recommend most heartily to our brethren, this volume of Sermons, as a faithful and lucid exposition of the theology of those who are united with us in the most important enterprise in which our church has ever been engaged.

THE BIBLE.

Extracts from the Speech of Theodore Frelinghuysen, Esq. at the late Anniversary of the American Bible Society.

When the principles of an infidel philosophy had prepared the public mind of France to question the rights of kings to reign and the more sacred authority of God to command the obedience of his creatures—when the foundations of civil and social order began to yield, and wild misrule stalked abroad, despoiling all that was fair in her systems, and dear to humanity—when the only altars left undemolished were the lamp post and guillotine, and the only offerings were the blood of her children—when that high minded and chivalrous people were given over of God to the horrors of atheistical abominations, how dark and dreadful was the hour! The amazed nations looked on with terror and trembled for themselves. The thrones of every monarchy felt the shock; and if these scenes of carnage were the conflicts of free principles, what a heart-chilling prospect was promised by political reform.

It seemed, not as if earth's final doom had come, but rather as if the spirits of the great Adversary had anticipated the sentence of her reprobation, and broken from their chains of darkness to pour upon an astonished world a full demonstration of their energies in crime.

Then it was, sir, amid all this uproar of the passions, while the heavens still groaned with the half spent tempest, that in an obscure, retired corner, far from the notice and the noise of fame, the Spirit of the Lord prompted, in the bosoms of a few devoted men, the desire to commence a work of mercy, to send forth the heralds of salvation, and to preach to the benighted nations the name of the reputed Jesus of Nazareth

* * * * * *

I alluded to kindred enterprises; and it is a joyful fact, sir, that the bare enumeration of all the diversified plans of philanthropy would form of itself a respectable catalogue.

Whence has sprung this redeeming spirit that has already borne its blessings to every clime? that floats in the Bethel flag—penetrates the gloom of the prison—that sooths the orphan's cry, and pleads the cause of the widow—that opens the stores of thought and memory to the long bound intellects of the deaf and dumb—that is now closing the door of the dram shop, that broad and crowded gateway to death and despair—and is sounding the alarm, and concentrating the efforts of the wise and good, in view of the Sabbath's profanation?

The Bible has done it all, sir.—Seal up this one volume, and in half a century all these hopes would wither, and these prospects perish for ever. These sacred temples would crumble, or become the receptacles of pollution and crime

But how animating are these prospects now! Spread out the map of the world, and to what portion of its surface can we be pointed, that has not come up in remembrance, and enlisted Christian sympathy? Europe, Asia, and America, have been refreshed with these living waters; and while I am speaking, the light is struggling through that dark cloud which has for ages rested upon unhappy Africa. There we can perceive how graciously the benignity of God often reaches over the designs of his people. The friends of the infant colony planted on her shores would have enjoyed the fulness of their reward, had it become a secure refuge for wretched outcasts from the world's sympathy; and yet more than this has been accomplished. The Lord intends it for a radiating point, from which the full blaze of his truth shall beam upon that benighted continent; and ere long, this Holy Bible shall be in all her tribes the black man's counsellor and consolation. The temples of worship, that lift their spires to heaven on the heights of Liberia, are the signals to an oppressed and forsaken people of approaching deliverance. The day of Africa's redemption is on its way. The God of the Bible has promised it

The United States are furnishing the materials for an eventful history that shall record the triumphs or defeat of a political experiment, the noblest the world ever beheld A republic of sovereignties, that has extended itself to a mighty continent, is testing the stability of its institutions. Shall they endure? Shall we convince the world that the tyrant's plea of necessity is false? We may, sir; but the way is straight. The influence of this sacred volume alone can achieve it. Let your Society be aided to dispense this treasure fast as the rapidly increasing wants of the people. Let it circulate through all our States, proclaiming its precepts and sanctions, its rules of life and duty. Let it find its way into every cottage of the West, until the whole mass of our population shall yield to its elevating moral power, and under the benignant smiles of Him who delights to bless his own Word, our government, the last hope of liberty, will rest on foundations against which the winds and waves shall beat in vain.

And it is a most encouraging re-

flection, that the conviction of this truth has become national. Its demonstration may be read in a resolution already adopted for the supply of nearly six millions of our citizens with the Word of Life, and soon the American Bible Society will have secured a perpetual title to the name it bears. And what new interesting relations will then be developed when *every family* in this *great brotherhood* will be bound to our Society and to each other by *the Bible!* The Lord hath said, "My word shall not return unto me void" You have sent it forth, and you will *then* have left it, as a sacred deposit, with every household; and *where* shall we look for the hope of our country, *for the preservation of its union*, for the blessing of the God of our fathers, if we may not here?

But the charity that will have reached this glorious accomplishment, cannot retire from its active labors while other nations and climes are destitute of the light of truth.—The hero of Macedon is said to have wept that conquest and carnage were stayed for the want of victims, that no more worlds remained to plunder. Shall Christian ardor be surpassed by a spirit that seeks its aliment in *evil?*—No, sir. I trust that the struggles of benevolence will never subside *while a single tribe, or family, or soul, of all earth's population, shall need a Bible.*

And may we soon hail this blessed consummation of good will to man!

LORD RODEN.

A writer in the Episcopal Watchman, in an account of the Anniversary of the British and Foreign Bible Society three or four years ago, gives the following sketch. It will be remembered that this is the same gentleman who afterwards declined visiting the Dublin Theatre, in company with the King; alleging that he could not do it consistently with his principles.

Lord Roden, a young Irish nobleman, seconded the motion of Lord H. One part of his speech produced a great effect. Instead of taking up the time of the meeting with general observations, he would relate an incident which it might not be unacceptable to the audience to hear, and for the truth of which he would vouch.

"I knew a man, who—I will not say how many years since—lived only to enjoy the pleasures of the world—was fond to excess of its admiration, and desired nothing beyond its applause. He mingled in the society of men of pleasure—was seen at the dance and the revel, at the Theatre and the masquerade; and denied himself nothing which promised gratification and amusement. At length, this man, in whose thoughts a sentiment of religion had scarcely ever found a place, happened to be passing by, a hall in Dublin, where an Auxiliary Bible Society was then holding its annual meeting. Impelled only by an idle curiosity, and perhaps expecting to be amused—for his time sometimes hung heavy on his hands—he moved in at the door, and silently took a seat in a remote corner of the room, where he could mark their proceedings, as he thought unobserved—for, to confess the truth, he dreaded the shame of being discovered in such society. Yet it so happened that, from his hiding place, he listened to the utterance of sentiments, which if true made it evident to his mind that he was a condemned sinner—[strong emotion]—that when he had run his short career of pleasure, there would be nothing left for him but to lie down in everlasting burnings. He hastened out of the hall in inexpressible agony of mind, and determined to examine for himself. He did so. On every page of the Divine Book, he seemed to find it inscribed, that to him and such as he, God was a consuming fire. Still he read on. For the first time in his life, he knelt down and prayed, in bitterness of spirit—he eagerly sought for some ray of consolation, in the midst of a distress which had become insupportable; and he found that, which in process of time, brought a peace to his distracted bosom which he had never before known. His eye rested on the reviving assurance, that *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*; and it calmed the tempest of his soul. [Here the emotion of the speaker became so strong as to oblige him to pause, while half the audience were in tears.] From that hour to the present, he has striven, amidst much weakness and infirmity, to live the life of a Christian, and to keep before his eyes the solemn account he must one day give at the bar of God; and he desires to bear witness this day, before your Lordship and this assembly, to the power of divine grace, in turning the heart of a disobedient, blind, thoughtless, irreligious creature, to the wisdom of the just, and from the power of Satan unto God." The effect of this was beyond any thing I ever witnessed. The speaker was no orator, in the common meaning of the term; but he spoke from an overflowing heart, and carried the sympathies of every hearer along with him. His delivery was frequently interrupted by the vehemence of his own feelings, and by the expression of those of the audience—his manner was ungraceful, but there was an overflowing earnestness in it, which it was impossible to resist. I thought I never understood, or rather, never *felt* so strongly the force of that sublime mystery of godliness, "that God was in Christ, reconciling the world unto himself, "a faithful saying, and worthy of all acceptation."

From the New York Observer.

UNION OF ACTION WITH PRAYER.

Messrs Editors—Believing it a duty and privilege to unite action with prayer for the extension of the Redeemer's kingdom, I am led to make a proposition, particularly to your female readers.

In the first place, I would suggest to pious females not engaged in Sabbath Schols, to meet either on Sabbath morning or at noon, to pray particularly for the descent of the Holy Spirit upon churches and congregations in all parts of the earth, and to intreat that the Sun of Righteousness would arise with healing in his wings, upon the people sitting in the region and shadow of death.

In the second place, I would propose that there be in every female praying circle, a charity box for some specific benevolent object; that when they meet to pray for Zion's dear cause, they may engage heart and hand in this great and most noble work. Would not the blessed Jesus meet with such circles, whose object was to promote his kingdom? Would not the Holy Spirit visit their souls, and bring others, now in darkness, into his marvellous light? And while the rich might feel it a privilege to cast of their abundance into the treasury of the Lord, what poor, pious, devoted female could withdraw her hand from casting in her mite, especially while reflecting on the case of the poor widow in the Gospel, who gave all that she had, and Jesus highly approved of the act. She lost nothing by putting her trust in God,—neither will any who follow her blessed example. Indeed, we have had similar examples in the present age, and we have been informed how the blessing followed.—Let pious woman call to mind the highly honored and worthy character of Amelia Gale,—now, we believe, a bright saint before the throne of the Lamb. Who, in these praying circles, would not wish to imitate her in life and in death? Then, poor and pious females, embrace the privilege of devoting of your substance to your dear Saviour's kingdom, especially when you meet together to pray, "Thy kingdom come." Can you not with pleasure deny yourselves, as this woman did, for such a worthy object? Cannot the wealthy ladies, too, take delight in the practice of self denial, that they may do the more for their best Friend? Dear Sisters in Jesus, are you not solemnly bound, and should you not esteem it a precious privilege, to do all you can, by devoting your time, talents, influence, & property, to promote this dearest of all causes? And let me modestly but solemnly inquire, whether you do all you can, when you practice no self denial? Do not be offended if I presume to ask, Can you with an easy conscience take that which God hath put into your hands, and which it is your privilege to give back for his service to indulge in extravagant dress, costly furniture, and the luxuries of life? Oh how much more your dearest Friend would be honored, and your own soul blessed, as well as the souls of others, by casting all this unnecessary, hurtful expense, into the treasury of Immanuel. If we are not willing to do thus, do we not rob God, and act a most inconsistent part, while we profess to be his dear children? I feel it important to consider this subject, particularly at this eventful crisis, when there are so many openings in divine Providence to promote the best of causes,—a cause which will one day triumph over all others.

ECONOMY.

"It is much easier preserving an old coat, than it is to buy a new one;"—for those who intend to pay for it.

Several rules are necessary to be observed in saving for any coasiderable length of time, a coat which is in constant wear.

1. Brush your coat, as often as every other day, with a suitable cloth brush, dipped in water. If you should make it pretty wet, it will dry in a few moments. The water prevents the brush from taking off the nap, and at the same time gives life to the wool.

2. Whenever any part gives way, have it mended forthwith, for "a stitch in time saves nine."

3. Never do any laborious work with your coat on; and always leave off scuffling before you begin.

4. Whenever you take off your coat, lay it aside with care.—*N. Y. Obs.*

THE BEST KIND OF PROPERTY.

In a town where several heavy failures had occurred, an individual was conversing with a friend on the different kinds of property at the present time. Having expressed an unfavorable opinion of bank stock, real estate, &c. as sources of permanent income, he was asked what he *did* consider the best kind of property? He replied "AN INHERITANCE INCORRUPTIBLE, *undefiled, and* THAT FADETH NOT AWAY."—*N. H. Observer.*

Poetry.

WATCH.

The God of Israel never sleeps;
The angelic band strict vigil keeps:
Above, below, amidst, around,
They float in air, or walk the ground;
Leave their bright mansion in the sky,
And watch the world with sleepless eye.

And shall I, then, the slave of sense,
Sink on the lap of indolence?
Shall I not wake and watch and pray,
Ere morn leads on the drowsy day;
And midst the shades of night prolong
The patient prayer and cheerful song?

Come, thou great Shepherd of the sheep!
Come thou whose mercies never sleep!
Descend as in the showers of spring;
Shed holy vigour from thy wing:
Thou swift to hear, and strong to bless,
Inspire the grace of "watchfulness!"

For the Western Luminary.

ON BAPTISM.

AN EXPLANATION OF ROMANS vi. 4.

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

A general rule for explaining the Scriptures.—Whenever the text begins with a literal and natural representation of a fact, we are not at liberty to consider the close of it figuratively or spiritually, and *visa versa*.

Apply this rule to the above passage of God's word and see the result. 1st, Consider the baptism and the burial to be literal, immersion which produces death, for it is *the baptism* that puts the person into death; and 2dly, ask, according to the above rule, if the death must not be literal also? The person must be drowned, or the literal water baptism is the agent by whose power the person is made dead to sin, and alive to God, which would be a violation of all correct rules of exposition. Upon the supposition that this baptism is literal, the necessity of *the death* being *literal* also will appear from the following consideration, viz: Christ was literally dead three days, and was literally raised from the dead by the glory or power of God. Even so the person baptised or buried must be literally dead three days and nights, or he cannot be literally raised from the dead, as was Christ, by the glory of the Father, to walk in newness of life.—If this text be designed to explain the mode of water baptism, the reader must, I think, agree that the above explanation is correct.

The writer of this article does not believe that the passage has any reference to the mode of baptism, or *to water baptism* at all. The subject of the chapter is sanctification, and not baptism. Sanctification and the manner in which it is performed. "What shall we say then! Shall we continue in sin that grace may abound! God forbid. How shall we that are dead to sin live any longer therein?" To be dead to sin, is to have "our old man crucified with Christ that the body of sin might be destroyed;" not literally, but spiritually. "Know ye not, that so many of you as were baptised into Christ, were baptised into his death?" To be baptised into the death of Christ, implies that the Holy Spirit does apply to our hearts, by his regenerating and sanctifying influences, the benefit of Christ's death. Water baptism is in the living name of Christ, not in his death; but is an emblem of the baptism of the Holy Ghost's influence. "Therefore we are buried with him by baptism into death." What baptism is it that makes a man dead to sin? The answer must be, the baptism of the Holy Ghost. Does the baptism in this text put a man into a death to sin? It does; for we are buried with him "by baptism into death." "How shall we that are dead to sin live any longer therein?" It is this baptism that deadens the soul to sin. Therefore this baptism must be the baptism of the Holy Ghost. No baptism but the baptism of the Spirit, can raise a man from spiritual death to spiritual life, and qualify him for walking in newness of life. Does the baptism in the text accomplish all these objects? It does; "we are buried with *him by baptism* into death;" for what purpose? "that, like as Christ was raised up from the dead by the glory of the Father," we should be in like manner raised up, that "we also should walk in newness of life." Therefore this baptism must be the baptism of the Spirit.

This short exposition will show the most perfect harmony in the scriptures on this subject, and will free the mind from all those absurdities into which it must run from a contrary view. Again, if Paul meant to shew the Romans that Christian baptism represented the burial of a dead body in a grave, he ought to have been a little more particular, because they were not in the habit of making graves for their dead, but of consuming them with fire. Therefore they would not understand what he meant by being "buried with Christ by baptism into death." Baptism buries a man into death; but according to our common sense on the subject of death and burial, we generally think death prepares a man for the burial, and not the burial for death. And again; Christ was not buried in the ground, but his dead body was wrapped in a linen, *and laid in a sepulchre that was hewn in a stone.* Now this sepulchre was in the side of the stone. The pious females "found the stone rolled away from the *door* of the sepulchre." When Peter approached the sepulchre he, "stooping down, beheld the linen clothes laid by themselves." We would refer the reader to the 16th chapter of Mark, from the 1st to the 6th verse—and also Matt. xxviii. 1, 2. And whenever you see Christian baptism attempted to be administered by immersion, ask yourselves what this is designed to represent, or what is its meaning.

H.

For the Western Luminary.

WEEKLY RELIGIOUS NEWSPAPERS.

Mr. Skillman.—Being too much indisposed this morning to ride five or six miles to aid a Brother in the commencement of his sacramental or four day's meeting, my mind was led to inquire what could I do to day to advance the cause of my divine Redeemer. After some reflection on various subjects and plans of doing something for God, I determined to address you on the importance of christians subscribing for and reading attentively some weekly religious newspaper.

These weekly messengers, are heralds of the Saviour; they bring good news from afar; they tell us of the advances of the wonder working Spirit of God in our dark world; they inform us of the rapid and unequalled march of the gospel, in the formation and promotion of Bible Societies, Missionary, Moral Temperance, and Tract Societies throughout the world; and in revivals of religion on a more extended scale than we have before seen; also the rise, struggle, and overthrow of error, and the wide spreading unparalleled exertions of the christian world to send out the light and truth of God's word to the very ends of the earth; together with the glorious effects of these exertions on thousands of our fellow men. These are the concerns about which christians feel the deepest interest; therefore to have this interest excited and kept up, it is indispenssble that they should be weekly and daily brought before our minds. This can only be done, by receiving and reading a religious newspaper, or papers. As iron sharpeneth iron so does the face of man his fellow. The heart of real piety is cheered, warmed and comforted, by reading or hearing of the wonderful doings of the Lord on the hearts of men, in the different parts of the world. The christian sometimes feels like the work of the Lord was done, and his own heart begins to despond, and when he looks around on the thousands that are in their sins, exposed to endless ruin, his very soul grows sick; but when he reads the religious intelligence of the day, his prospects brighten, and his heart rises with inward fervour in gratitude and prayer to Almighty God, that he would visit the long desolations of Zion. An elevated tone of piety is in this way excited and by these means promoted; the people of God become acquainted with the spirit and feelings of the times, and a sort of oneness of spirit and effort for the conversion of the world is produced. If Christian parents would consider for one moment the importance of religious newspapers for their children. I am persuaded that not one family would be without such a paper any longer than it could be obtained. It would bring their children to love reading, love religious intelligence, understand the mighty things which are doing in the world, and under the blessing of God, would be the means of impressing their hearts with the great concern of their soul's salvation. If every young lady who professes the religion of Jesus Christ, would subscribe for and read prayerfully and attentively, a weekly religious news paper she would find her piety and her graces increasing weekly, and she would be capable of exerting an influence over her young friends of both sexes that might be lasting as eternity. And who of them would not be willing to deprive themselves of some unnecessary article of dress, to the value of a dollar or two, to obtain a portion of intelligence which would greatly increase their own happiness, and widen the prospect of their future usefulness to their dying fellow beings? A daughter might in this way do that which might be instrumental in the salvation of her father, her mother, her brother, or sister. Where is the young man who has professed the religion of the Bible, who is not able to spare as much of his earnings each year as would secure to him, a weekly religious newspaper? and by obtaining one, and reading it, his own piety is increased, his stock of information is enlarged, and he becomes a more useful member of the church, and a more enlightened citizen of civil society. Where religious newspapers circulate freely or extensively, there the kingdom of Christ progresses, there christians are engaged in ardent wrestling prayer to God, there Zion travails, there sinners are converted.—Look over our own state, and you will see the truth of these remarks. Ministers of the gospel are far from discharging their duty to their people and themselves who do not urge the necessity of attending to this subject. Religious newspapers are the preachers' silent assistants.

But many will say, these papers are very important, but I do not live near a post office, and therefore it is inconvenient to get the paper. Do you not live near enough some town or post office to go there once a week, or month, for some article of dress or other purpose? If so, suppose several of your neighbours subscribe for religious newspapers, and have an understanding, that whoever goes to the town or office shall bring out the papers for the neighbourhood. In this way you would generally receive your paper every week. But perhaps some may say, we have subscribed for the ——— Magazine, or we intend to subscribe for the ——— monthly paper. Now, these Magazines are good and useful in their place, but they are generally doctrinal, and contain but little religious intelligence. They are calculated to build up believers in the doctrines of the gospel. Weekly papers give us the important results of the truth on the hearts of the people.—It would do your heart good, sir, to witness in some families, the solicitude manifested to get hold of the Luminary every week, when it comes. Sometimes the father can only glance at a few particulars, before the wife, the son or the daughter, may be seen watching to see the paper laid down; and as soon as it is down, it is taken up with avidity, and read with delight; and thus it goes through the family.

I have, with regret heard that some professors of religion in good circumstances, have withdrawn their names from the list of your valuable paper. My heart trembles for that man who cannot find the value of two dollars in the columns of the Western Luminary in one whole year's reading. His appetite must be remarkably dull for religious intelligence, if the little religious news that he can receive in a monthly Magazine can satisfy him for a whole month. Such persons ought to pause and ask themselves, whether they do not take more pleasure in reading the political than the religious papers of the day; whether they do not feel more concern about the election of a favourite candidate to an office for a few months, than the election of a soul to eternal salvation; —I trust the christian community will awake on this important subject, and each individual will come forward and subscribe for and read attentively the religious intelligence of the times. And may the great Head of the church prosper and continue you long in your present useful and highly responsible office; and may he put it into the hearts of the people to read your excellent paper weekly, is the fervent wish of your friend,

N. H. HALL.

August 1, 1828